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Albert
Congo*

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IN THE HEART OF THE CONGO

By ✓
Chas. L. Crane

PRICE 10 CENTS



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IN THE HEART OF THE CONGO

By
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Published by
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
PRESBYTERIAN CHURCH IN THE U. S.
NASHVILLE, TENNESSEE

Educational Department

PREFACE

This booklet is a thorough revision of "In the Heart of Africa," which met with a hearty reception in 1917, if we may judge from the many warm expressions of appreciation on the part of the friends in the homeland. It has been compiled also for an emergency. Rev. Motte Martin and Mr. Frank Gilliam were appointed to secure literature from our missionaries for the study of the Congo Mission in the Sunday schools during 1924, Mr. Martin to secure such literature from the missionaries on the field and Mr. Gilliam from those on furlough. Owing to serious illness in his family, Mr. Martin has been unavoidably delayed, so the Ad-Interim Committee took the matter in their hands and asked certain missionaries for contributions. This brochure is in response to that request. We trust that it will serve its purpose of bringing a thorough knowledge of conditions on the field, our present problems and policies.

It has just occurred to us, too, that this book may fill another purpose. So many of our hospitable hosts in entertaining us during our visits to their churches, ask just such questions as are contained herein. Missionaries are perfectly willing to serve in any capacity, especially in conveying any information possible about their work, but often they have wished for just such a book to put into the hands of an inquisitive host who keeps them from resting in the lazy hours of the day or from much needed sleep at night. We suggest that you read this book and surprise the next missionary you entertain by knowing it by heart.

CHARLES L. CRANE.

Mutoto, Congo Belge, Africa, October 10, 1923.

KEY TO PRONUNCIATION.

Examples:

Bakete	Bah-ket-ty
Batetela	Ba-teh-tay-lah
Bakuba	Ba-koo-bah
Bena Lulua	Bay-nah Loo-loo-ah
Bulape	Boo-lah-pay (accent on last syllable)
Ibanche	Ee-ban-je
Kinshasa	Kin-shah-sah
Kasai	Kas-sai
Luebo	Loo-ay-bo
Lusambo	Loo-sam-bo
Matadi	Ma-tah-di
Mutoto	Moo-to-to
Sankuru	San-koo-roo
Thysville	Tais-vil
Ubangi	U-bang-gi
Bibanga	Bee-bahng-gah (accent second syllable)
Tchikapa	Chi-kah-pah

KATEKISM ON THE KONGO KOUNTRY

I. GEOGRAPHY OF AFRICA AND THE CONGO.

1. *How does Africa compare with other continents as to size?*

It is second in size, only Asia being larger.

2. *How does it compare with other countries as to population?*

It is third among the heathen countries as to population, China being first with 400,000,000, India next with 250,000,000, and Africa following with a population variously estimated between 160 and 200 millions.

3. *Why can not an accurate census be taken?*

Because of the primitive conditions and customs of the people, many of whom live away in the bush where the white man rarely penetrates.

4. *What countries could be accommodated in the area of Africa?*

Europe, India, China, the United States and most of the British Isles could be accommodated in Africa without serious crowding.

5. *What is remarkable about all this immense territory?*

That out of 11,500,000 square miles, less than 250,000 remain in the hands of the native Africans themselves, the rest being partitioned among the various European powers.

6. *What European powers control most of the territory?*

England and France control the largest share, the area controlled by France being larger than that of any other power; Belgium, Italy, Portugal and Spain all have their share.

7. *What became of the German Colonies after the Great War of 1914-1918?*

The Cameroons, being assigned by mandate to France, are really a part of her colonial possessions; Togo-land went to England, as well as German East Africa, except that two small provinces of the latter, the Rua and Urundi, were assigned to Belgium; while the former German colony on the West Coast, German Southwest Africa, was assigned to the Union of South Africa and thus became in reality a part of the British colonial possessions.

8. *What countries maintained a nominal independence before the World War?*

Abyssinia and Liberia, the latter having been founded in 1821-'21 as an asylum for the freed slaves of America and having maintained practically complete autonomy since 1848-1849.

9. *What other large country has recently obtained its autonomy?*

Egypt, which in 1921 ceased to become a protectorate of the British Crown and crowned its own king.

10. *In what division of Africa is our Congo Mission?*

In the Belgian Congo, which occupies almost the exact center of the Continent, extending about 5 degrees above the equator and 12 degrees below it.

11. *Why is it called the Belgian Congo?*

Because controlled by Belgium and to distinguish from the French Congo to the north and west of the Congo river.

12. *What great river, with its tributaries, waters the whole of the Belgian Congo and a large part of the French Congo?*

The great Congo river, which includes in its system over 10,000 miles of navigable streams, waters an area of 1,300,000 square miles in extent, and is second in volume of water only to the Amazon.

13. *What are some of the largest of the Congo tributaries?*

The Ubangi, the Kasai, the Sankuru, the Kwangu, the Lualuaba, Lomami and Uele, nearly all of which have themselves several navigable tributaries.

14. *Which of these larger tributaries of the Congo water the territory of our Congo Mission?*

The Kasai and Sankuru Rivers, both of which have several large navigable tributaries.

15. *Just where is the territory of our Congo Mission?*

If we trace the route ordinarily taken by the missionary in reaching his field, beginning with the mouth



Native Evangelists and Teachers.

of the Congo and coming on up as if there were no rapids to be overcome in the river, we shall follow its course until we come to Kwamouth, where the Kasai empties into the Congo. Then following the Kasai (until we come to Basongo we are at the very apex of the angle made by the Kasai) and Sankuru rivers, which, speaking rather roughly, form the northern and western boundaries of our territory. That territory takes in a part of the Kasai for its western boundary, while its eastern boundary is near the Lomami River, its southern boundary is near the seventh parallel and its northern boundary is the Sankuru River. Altogether this territory contains over 70,000 square miles and is almost as large as North and South Carolina together.

16. *What about the climate of this section?*

The climate for the most part is the best in the Congo, unless we except that portion to the southeast. At most of our stations, the days are hot but not unbearable, while the nights are generally cool. The rainfall, being well distributed, and the soil being relatively fertile, this section is a great food center for the rest of the Congo.

II. POLITICAL AND ECONOMIC SITUATION.

1. *What is the size of the Belgian Congo?*

It contains approximately one million square miles.

2. *Who opened the Congo to the world and when?*

Henry M. Stanley in his famous journey from the East Coast of Africa to the West in 1877.

3. *What were some of his achievements in this Congo region?*

He discovered the great Congo River, and Lake Tanganyika, dividing the honor of discovering the latter with Livingstone; was the first administrator of Congo affairs and put the whole vast region on the map.

4. *What other men are vitally connected with exploration in the Congo?*

George Grenfell, a missionary of the Baptist Missionary Society (British), and Major Wissman. The latter explored the Kasai river in 1887 and founded Luebo as a trading post at the head of the Lulua, one of the navigable tributaries of the Kasai.

5. *After Stanley's explorations, what became of the Congo?*

It was first held by King Leopold II of Belgium as a private possession, under the name of the Congo Independent State, and was later (in 1908) taken over as a regular colony of the Belgian Government.

6. *What was the condition of the natives under Leopold II, and the cause largely instrumental in leading Belgium to take over the country as a regular colony?*

Under the regime of Leopold II the natives were treated with great cruelty and injustice. Thousands

of them lost their lives under the system used in making them labor in rubber and in gathering ivory; the country was largely spoiled of its material resources; and the progress of missions and enlightenment were greatly hindered. The Belgians themselves in large numbers protested, and under the leadership of the great Socialist Van der Velde joined their efforts with those of other nations in bringing these conditions to a close.

7. *What can be said of the Belgian Administration to-day?*

While conditions are far from perfect, their main difficulties being the matter of financing it and securing a sufficient number of native Belgian officers for administering the affairs of their colony, the former cruelties and atrocities have ceased, and the Congo is given a wise and equitable government.

8. *What of the Belgian attitude toward missions?*

Roman Catholic missions receive the sanction and a large measure of support from the Government. Protestant missionary societies have grown in the favor of the Belgian officials and are accorded a measure of liberty that is denied them by France, and even by Great Britain in certain sections. Our own Mission has received many favorable expressions from officials of the Government.

9. *What is the chief political difficulty that Protestant missions are constantly faced with?*

The Great War left the Belgian people largely suspicious of Americans and British, especially of the latter. Roman Catholic priests, with their usual machinations and subtle propaganda, are constantly at work in an effort to bring suspicion into the hearts of the Belgian people, ascribing political motives to all American and British missionaries in Belgian and French Congo.

10. *To what extent has such propaganda succeeded?*

To the credit of the Belgian people, as well as to the work of Dr. Henri Anet, one of the leaders among the Belgian Protestants, it must be said that such propaganda has not seriously hindered the work of the Protestants in Congo. The Colonial Minister, Monsieur

Francke, a man of broad views and common sense, himself took up the defense of the Protestants in one unwarranted attack from a Belgian Roman Catholic hierarch launched in the Belgian Chamber.

11. *How does Belgium with her population of less than eight millions govern so large an area as the Congo with its population estimated at more than fifteen millions?*

She has a Governor-General appointed by Parliament and responsible to the Minister of the Colony. The Colony is divided into twenty-two administrative districts, with a Commissioner over each district; these larger districts being subdivided into "territories," with an Administrator over each territory. These Commissioners and Administrators with their agents and assistants are all white men, mostly Belgians. The native chiefs are then given rule over their clans, their rights so far as they do not interfere with civilization and enlightenment being respected to the point where a native chief has almost absolute power over his subjects. These chiefs act as intermediaries between their subjects and the Belgian Government. Under the white officers there are more than 20,000 native soldiers and police, probably as many as 30,000 since the Great War.

12. *What is the official language of the Colony?*

French is the official language, though Flemish is also recognized and occurs on nearly all official documents and stationery of the Government.

13. *How do the missionaries and others usually refer to the Belgian Government in Congo?*

As the State. This is largely a relic of the older days when the Congo was known as the Congo Independent State.

14. *What are some of the principal towns of the Congo?*

Boma, the present capital, situated near the mouth of the Congo River; Banana, an important wireless station at the mouth of that river; Matadi, the principal port for ocean-going vessels, terminus of one of the railways; Thysville, half-way stop on the Lower-Congo Railway, where passengers always spend the night during the journey up to Kinshasa; Kinshasa,

an important commercial center, which will shortly become the capital of the colony and which already occupies one of the foremost positions as a manufacturing and trading center; Stanleyville, at the head of navigation on the Congo River, terminus of another railway; Coquilhatville, Lusambo, Luebo, Tchikapa, Albertville and Elizabethville, the last being at present the largest town in Congo and containing from two to three thousand white people.

15. *Why cannot ocean-going vessels go farther than Matadi?*

Because between Matadi and Leopoldville, for a distance of over 230 miles the river is filled with dangerous cataracts and waterfalls rendering it impossible for even a small canoe to live in the current.

16. *What most peculiar fact about the physical formation of the Continent makes such cataracts unavoidable?*

The Continent is formed somewhat in steps with a rapid descent as the West Coast is approached. Just above the cataracts the river widens out into an enormous inland lake called Stanley Pool.

17. *How is the difficulty created by the cataracts on the lower reaches of the Congo now surmounted?*

By a railway which goes over a large part of the old caravan trail from Matadi to Leopoldville, a distance of about 230 miles. This railway, being a small narrow gauge road over a rough and not very well-constructed track, though forming a vast improvement over the old caravan route, when it took from ten days to two weeks to travel from Matadi to Leopoldville, will be further improved in the next few years. Ocean vessels discharge their cargoes at Matadi, this road carries them to Kinshasa, from whence the river steamers take them to all points on the Congo, Kasai and other rivers.

18. *What other line has been long projected and on which construction has already commenced?*

The line known as the "Lower-Congo to Katanga Railway," a line from Kinshasa to Bukama, the present terminus of the Cape-to-Cairo Railway. Construction has already commenced at Ilebo, near our station at Luebo and from the terminus at Bukama, these two

sections to be joined within the next few years so that copper, agricultural products and probably coal can be carried from the Katanga in the southeast to the Atlantic seaboard on the west.

19. *How many miles of railway has the Congo at present?*

Less than 1,500 miles at present, but probably in the near future there will be in the neighborhood of 2,000 miles.

20. *What other improved means of transportation was inaugurated shortly after the War?*

Aeroplane routes, which carry the mail from the Lower Congo to important points up the Congo River.

21. *What, still further, in the way of communication with the outside world has the Congo?*

Large wireless stations are located at important points in the Congo. In the Kasai district there are stations at both Lusambo and Charlesville. A message from Luebo, Mutoto, or Lusambo will reach any destination in America, providing nothing hinders its progress within less than a week or not more than a week after its despatch.

22. *What may be said further in regard to the development of the Congo in recent years?*

The development of the Congo in the past five years has been greater than the development of any previous ten years. Large mineral and diamond deposits have been discovered and opened; plantations have begun exporting coffee, cocoa, cotton and many other tropical products; and exportations of palm-nuts and palm-oil have quadrupled.

23. *What are the principal exports to-day?*

Palm-oil; palm-kernels; some rubber, though nothing like so much as formerly; large quantities of copper; diamonds, both in the form of uncut gems and commercial stones; coffee, cocoa, castor-beans, and cotton; ivory; gold; some hides; copal for making varnishes; with the resources from which these products are being obtained scarcely yet touched.

24. *What may be said of the economic importance of Africa in general and of the Congo in particular?*

As the sources of food supply and especially as the sources of raw materials for manufactures in other countries become more and more exhausted, the world must turn to Africa for a part of these at least. The Congo, occupying as it does the central portion of the Continent and containing one of the finest inland waterways of the world besides having large mineral deposits and fertile lands, will attract the attention of European and American capitalists.



(Left) Musonguela, pastor at Mutoto. (Right) Kabonga Moses, pastor at Lusambo.

25. *What has already taken place in Congo with reference to its diamond mines?*

American and Belgian capitalists have financed a big undertaking, which has developed immense works near Luebo at Tchikapa, whence beautiful gems are exported; also at Lukalenge, where commercial diamonds in large quantities are being exported. These mines are being worked by native laborers drawn from every section of the Kasai and Lomami Districts, where our Mission is working, hundreds of young men who for-

merly knew little or nothing of the white man being thrown into intimate and not very healthful contact with him at these large mining centers.

26. *What material improvements have followed in the wake of these developments?*

Besides the railways already mentioned, there are many motor roads being built throughout this whole section, the automobile and the motor truck being used to some extent to replace the former methods of travel and transport.

27. *Who forms the link between the source of supply and the European markets?*

While the white man must direct the development, the native has always supplied and will continue to supply the necessary labor for mining, growing the crops, running the trains and steamers, and loading the ocean vessels for Europe; thus, the native is the main link in the chain between the demand for raw materials from Africa and the supply.

28. *What is the moral and social effect on the native of the sudden transformations wrought by modern commercial and economic development?*

The native brought from his simple and primitive environment into contact with white civilization without Christ, thrown with natives from other sections where the vices of the white man have brought him more or less into contempt, together with the evils that follow in the train of high wages and European trade-stores, has been transformed from a docile, pliable sort of an individual into one of rather a different character, less easy to reach, filled with wrong conceptions of what it is to be civilized, and in many cases completely immoral.

29. *What must the church do in this situation?*

It must hasten to reach and mold these people in its own mold before they become so hardened to the call of the gospel that it will take double the effort to reach them. The next ten years of the Congo Mission will probably decide one way or the other which must win—commercialism or Christ?

III. FLORA AND FAUNA OF THE CONGO.

1. *What animals are to be found in the Congo?*

From a casual visit, or judging simply by appearances, one would feel that animal life in Congo is conspicuous by its absence, yet the Congo Museum in Brussels contains stuffed specimens and the Antwerp Zoological Gardens contain live specimens of the following animals: lions, elephants, gorillas, zebras, hippopotami, leopards, many kinds of antelope, many species of monkeys, buffaloes, crocodiles and other water animals, besides many varieties of birds, reptiles and fish.

2. *What of the animal life in the vicinity of our Mission stations?*

In coming up the rivers either to Luebo or to Lusambo one sees many hippopotami and crocodiles, besides various waterfowl and perhaps a distant herd of buffaloes. Around Bulape elephants are to be found. At Bibanga, elephants, buffaloes, antelopes and wild hogs abound. Monkeys of various types and species are found in nearly every forest. Lions have come into the vicinity of Mutoto within the past four years on two different occasions, while Bibanga is not far from the lion country.

3. *What of the reptiles?*

Lizards of several species, the common toad, iguanas and chameleons are found around most of the stations; serpents of a more or less harmless character, besides at least two different varieties of vipers or adders occur around some of the stations, though deaths from them are almost non-occurred; centipedes and scorpions are also seen quite frequently.

4. *What domestic animals and fowls has the native?*

The natives have goats, sheep, dogs, chickens, ducks and pigeons.

5. *What domestic animals have been introduced?*

Some cattle, hogs and donkeys besides various fowls such as chickens, pigeons and peacocks.

6. Do cattle thrive in the Congo?

In certain parts they thrive very well indeed, while in others they do not. At Bibanga especially they seem to thrive very well.

7. What of the native plant life of the Congo?

One is especially struck with the luxuriant vegetation along the banks of the rivers. The tangled profusion of vines and creepers and trees in the forests presents an impassable barrier to one unaccompanied with knife to cut his way through. But one will perhaps be disappointed in the lack of wild flowers such as might be expected in a tropical country.

8. Are there many wild flowers?

There are many very beautiful and very peculiar types of wild flowers, orchids, lilies, colored leaves, large, sweet-pea-like flowers growing on substantial stalks and out in the open plain, daisies, coleus, and sweet-perfumed wild hyacinths.

9. What about the trees?

Various kinds of acacia, red and white mahogany, eucalyptus and other unnameable trees abound. The forests contain magnificent specimens, and sometimes the native "sanga" or white mahogany, around which the Baluba people build their villages, towers its head far into the heavens, but growing out of the relatively bare plain with few other trees for neighbors.

10. In what respect is the flora and fauna of the Congo a boon to the missionary?

The animals supply the natives as well as the missionary with meat, the flowers are their constant delight, while some of the most beautiful yet inexpensive furniture has been made from the beautiful woods around their stations.

IV. GENERAL RELIGIOUS SITUATION.

1. *Why was Africa called the Dark Continent by Stanley?*

Because, perhaps, it was dark as to its geography and civilization, and populated almost entirely by dark peoples.

2. *What may be said of that darkness to-day?*

Though the Continent has been explored from end to end, though the light of civilization has broken over an immense area, though the march of civilization and progress during the past few decades has been nothing short of phenomenal, yet it is still dark as to its moral night and darkest of all the countries as to its religions.

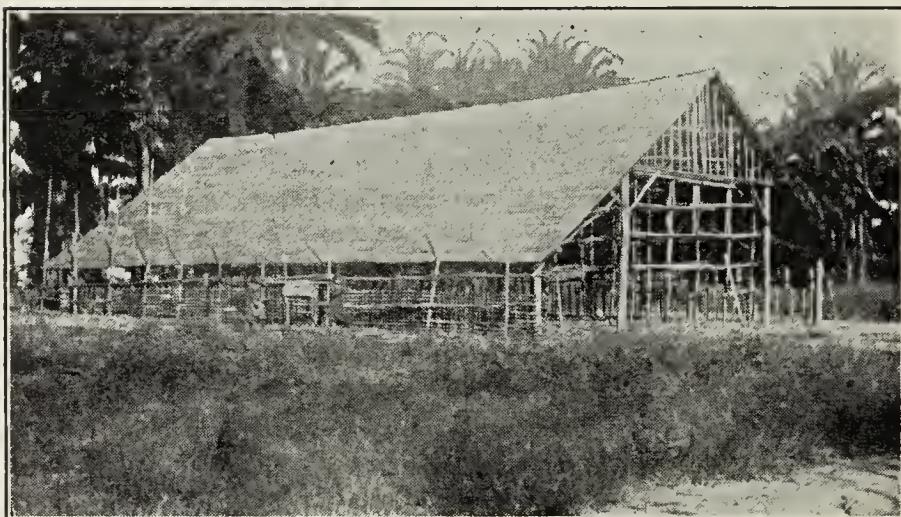
3. *What are the three great factors that have opened the country to the world and that have greatly aided the work of missions?*

The explorations, which have resulted in discovering to the world its vast resources; the partitioning among the civilized powers, most of whom have granted either relative or absolute religious freedom to the natives; and Christian missions, which have followed in the wake of exploration and, in many instances, such as in the case of Livingstone and George Grenfell, have been animated by Christian missions.

4. *Why should Africa be of interest to students of the Bible?*

Next to Palestine, Africa forms the background as well as the stage for many of the important events in the life of the Hebrew nation, being vitally connected with the history of the patriarchs, the rise and Exodus of the Children of Israel, the flight of Jeroboam from Solomon and part of his training in Egypt, Shishak's invasion, Zerah's invasion and with the history of many of the prophets. Palestine formed a buffer state between Egypt and the Eastern nations in the "Period Between the Testaments." In the New Testament we have the flight of Joseph and Mary, who found a refuge in Egypt from whence God was "to call his Son"; Simon, the Cyrenian, native of a portion of Northeast Africa, bears the cross of Jesus as a fitting symbol of many millions who have since borne that Cross in fol-

lowing Him out of darkness into light; and the Ethiopian Eunuch in his earnestness for salvation uttered a cry that has been echoed by many thousands and millions of his fellow-Africans in their query, "How shall I understand except some man should guide me?"



A Church Shed.

5. *How is Africa also connected with the history of the early Christian Church?*

It was once the stronghold of Christianity. Augustine, the greatest expounder of Pauline doctrines that ever lived, was Bishop of Hippo for thirty-eight years. Athanasius, a brilliant theologian who guided the church through the years of ancient "modernism," was born at Alexandria in the third century after Christ, and was Bishop of that city in after years. Other illustrious men, such as Origen, Cyprian, Tertullian and Clement were either native of Africa or spent most of their theological lives there. It is said that of the twenty greatest names in the Christian Church between the years 150 and 400, more than half belonged to North Africa.

6. *What was the chief characteristic of this church in North Africa?*

It was alive with missionary zeal. The first missionary training school is said to have been founded

in Alexandria before 200 A.D. Within 200 years after Pentecost there were 900 churches in the section of Africa bordering the Mediterranean coast.

7. *What city was the center of Christian culture and influence?*

Alexandria, which was the home of illustrious men; which had been the scene of the translation of the Greek Version of the Old Testament known as the Septuagint in 185 B.C., which had a library of 700,000 volumes; and which was to the East what Rome was to the West.

8. *Who was probably the bearer of the first news of the Saviour to Africa?*

The Ethiopian Eunuch who was led to Christ by the Evangelist Philip. Tradition has it that six of the disciples and apostles labored there, among whom Evangelist Mark was first, but there is no certainty in this tradition.

9. *What change came over the church in North Africa in later centuries?*

It lost its character as a missionary church and its vision of a world won to Christ. Its spiritual life became almost extinct, its leaders began endless and bitter disputation among themselves, until finally in refusing to give the gospel unto others they had none of it left for themselves.

10. *What terrible scourge did God send upon them?*

The Mohammedan invasion which swept over the country in 650 A.D., and brought the whole country under the sway of Islam.

11. *What African churches claim to have remained true to the gospel and what does this disprove?*

The Coptic and Abyssinian Churches, which, though they have a large amount of superstition mingled with their Christianity, have retained some measure of the truth through the centuries, while the churches of Greek, Latin, and Jewish extraction have gone over completely to Mohammedanism. This disproves the theory that the Ethiopian churches are too unstable to retain their Christianity.

12. *Who was Mohammed?*

He was born in Arabia in 570 A.D. Entered the service of a widow, Khedija, for whom he travelled in Palestine and probably learned something of the Jewish and Christian religions. Being subject to epileptic fits and delicately constituted, he was fitted in a peculiar way to be the propagator of a new religion. He claimed that the Angel Gabriel appeared to him in a cave directing him to preach the doctrine of the One God. He began preaching in his native town of Mecca but was persecuted and forced to flee to Medina, this flight (622 A.D.) being known as the Hejira. But his following grew until it conquered Arabia and a large part of Asia and Europe, being held back from a still greater dominion in Europe by Charles Martel in the Battle of Tours.

13. *What is the sacred book of the Mohammedans and what its principal teachings?*

The Koran, published after Mohammed's death and containing beside the history of his "revelations" the monotheism as it is stated by the Mohammedans, "There is no God but Allah and Mohammed is his prophet," subordinating Jesus Christ to Mohammed. It proclaims "Islam" or surrender of the will to God through fear of his majesty rather than through love; preaches the doctrine of "Kismet" or fatalism; and commands abstention from pork and bodily filth.

14. *What are the greatest evils of the religion?*

Besides its harsh conception of God it encourages sensuality by holding out the promise of a life of sensuality in heaven. Women are mere chattel slaves and tools of lust, and slavery is encouraged.

15. *How has it affected missions in the Congo?*

While it has affected certain missions in the northern portion of the Congo and has affected them all indirectly through the slave traffic, its influence over the natives in the section being evangelized by our own Mission is almost negligible.

16. *What religion, however, greatly hinders the work of Protestant missions in the Congo, and how?*

Roman Catholicism, which is far more serious because of its claim to be the only true Christian church

and because it actively opposes Protestant work. It endeavors to poison the minds of the natives against us by representing us as spiritual descendants of certain monks whom they claim left their own church in order to gratify their own lusts. But its most baneful influence is seen in the effort they make to pervert justice and bring Protestant natives and missionaries into suspicion and contempt with the Government.

17. *Does it uplift the natives?*

In all fairness, we must admit that the natives are taught some very useful arts and trades in Roman Catholic schools, especially where these are in competition with Protestant schools. On the other hand, no real change of heart occurs in the majority of those who attach themselves to the Roman Catholics, the process being completed on their learning a little catechism filled with the worship of Mary and the saints as well as superstitious dogmas. In most instances it is simply an interchange of the crucifix and rosary for the fetiches of the natives. The truth of God is almost hidden beneath a great deal of rubbish which is not intelligible to the native mind.

18. *What is the third menace to Christian missions in the Congo?*

The native religions themselves. These are unlike the great religious systems of the East in that they have no ethical code, but actually countenance and command certain things that are forbidden in other religions. In short, the religious life of the native who has not come into contact with foreigners may be best described by the first chapter of Romans, in which is depicted the utter degradation of those who have lost God.

19. *Of what does this religion largely consist?*

Superstition, which includes fetichism and devil-worship. They believe that God has created the world and left it in the hand of an infinite number of devils and spirits whom they must appease. "They pass the time of their sojourning here in fear."

20. *What is a fetich?*

A charm worn around the neck, ankles, wrists, forehead, or carried in the hand. Sometimes it is a goat's

horn filled with cassava flour, dirt, or other substance especially recommended or sold by the witch-doctor. Sometimes it is an image of a bird or animal. It is in many shapes and has many different offices, such as protection of life, bringing of wealth, protection from lightning, strengthening the body, killing an enemy, protection of crops, curing of sickness, helping in theft or murder, and promotion of child-birth.

21. *What is a witch-doctor?*

He is the medicine-man or woman and priest of the village, often with more power than the chief himself. He can often work tricks to deceive and thus his power is increased. Of all the contemptible and depraved beings he is the worst, often causing innocent persons to drink the poison cup or to be slain by his cruel practices.

22. *Give two examples disproving the common theory of "innocence of the heathen" and showing that the heathen religions so far from uplifting actually degrade the native to the level of a beast.*

The one example, out of many, may be taken from our own section where an important head-chief is living with his own daughter as one of his plural wives. The other is taken from Rhodesia, where the chief Chingango sacrificed his second son to the heathen goddess Muari in an attempt to appease her wrath and secure rain for the crops. At his trial by the British Government it developed that he had sacrificed two other sons in a similar manner in spite of the vigilance of the authorities and the advanced state of civilization in Rhodesia.

23. *What is the fourth and, in many respects, the most serious hindrance to Christian missions?*

The ungodly lives of white men who throw all morals to the dogs when they go to Africa. Adultery and whiskey drinking are the two evils that usually follow in the train of civilization without Christ, and these two evils have reached their climax in the Congo.

24. *What sad sights do the missionaries now see in large European centers?*

Natives are becoming addicted to the habit of smoking cigarettes, for which they must often steal the

money to purchase, gambling has grown very common, and native girls are selling their virtue both to the Europeans and fellow natives.

25. *What, then, is the only chance for Africa's redemption?*

"The blood of Jesus Christ, which cleanseth from all sin." "For if Jesus Christ shall make you free, ye shall be free indeed."

26. *What era began the modern missionary movement in Africa?*

In some respects we might say the eighteenth century, when Raymond Lull went to Tunis and labored among the Mohammedans. However, efforts in this century were rather scattered. The real modern movement began with the going of Robert Moffat in 1817.

27. *Who are some of the most famous of modern missionaries in Africa?*

Besides the pioneer, Moffat, there were Livingstone, perhaps the most illustrious; McKay of Uganda; John MacKenzie of Bechuanaland; George Grenfell of the Congo; and along with these must be placed our own Dr. John Leighton Wilson, Samuel N. Lapsley and Dr. William Morrison.

28. *Why is Robert Moffat famous?*

For his wonderful work in South Africa where he labored for fifty-three years, transforming it into a highly civilized state, and for his influence over Livingstone whom he led to Africa and to whom he gave his daughter Mary in marriage.

29. *Why is Livingstone perhaps the greatest missionary in Africa?*

He went to Africa in 1840 and labored there for thirty-three years. In this time he made a journey from Linyanti in South Central Africa to St. Paul da Loanda on the West Coast, returned across the Continent to the East Coast, discovering the course of the Zambezi river, Victoria Falls, and coming out at Quilimane. He also discovered Lake Nyassa and shares with Stanley the discovery of Lake Tanganyika. Besides other very important discoveries were made and explorations in the regions of Abyssinia and Uganda. But all these undertakings were conceived only for the pur-

pose of ridding the people of slavery and opening the country to Christian missions, which have been effectually accomplished.

30. *Where and how did he die?*

At Chitambo's village in Ilala, on the shores of Lake Bangweolo, May 1, 1873, he was found on his knees praying.

31. *Who was John MacKenzie?*

He followed in the train of Livingstone, bringing most of the territory that he had explored under the flag of Great Britain and thus providing for the protection of missionaries and the freedom from the slave-trade. He also became administrator of a large part of this country.

32. *When did Alexander McKay go to Uganda and how long did he stay?*

He went in 1878 and spent ten years.

33. *What were the results of his labors and of those who followed him?*

Uganda is one of the miracles of modern missions. After only twenty years of work the people had built twenty-seven large churches and 400 small ones. Seven hundred native teachers had been sent out; the Bible was in the hands of the people of whom 120,000 had learned to read and write; and Uganda was also transformed into a highly civilized country.

34. *What may be said of our own Dr. Leighton Wilson?*

He went to Africa in November, 1833, and spent twenty years in the Gaboon on the West Coast. This Mission was afterwards transferred by the Presbyterian Church, North (of which our church was a part when Dr. Wilson went out) to the French Evangelical Society. Dr. Wilson became Secretary of Foreign Missions of the Southern Presbyterian Church and it was largely through his influence that this church undertook their work in the Congo.

35. *What other missionary societies are at work in the Congo?*

The Baptist Missionary Society of England, which has stations reaching almost across the Continent and

following along the route of the Congo river; the American Baptist Society, which occupies what is known as the Bas-Congo and Moyen-Congo; the Disciples of Christ Congo Mission, which has stations in Moyen-Congo at Bolenge, Lotumbe, Monieka and Mondombe; the Congo Balolo Mission; two missions of the Methodist Churches of America (Northern and Southern); Heart of Africa Mission; Africa Inland Mission;



A Typical Congregation.

besides a Belgian Protestant Mission and nine or ten others. All of these societies are in entirely different territory and working with people of entirely different language and character from those among whom we are working.

36. *What plan of comity is in force among these various societies?*

They are nearly all members of the Conference of Protestant Missions, which meets annually to discuss methods and principles of missionary administration, and to mark out territory to be evangelized by the respective societies. When one society preempts a certain territory and language the others recognize this right and thus is prevented a large amount of duplication.

V. OUR CONGO MISSION. ITS FOUNDING AND EARLY HISTORY.

1. *What is the official title of our Congo Mission?*

It is known in Congo as the American Presbyterian Congo Mission.

2. *What other missions are adjacent to ours?*

The Southern Methodist or, as it is officially known, the Methodist Episcopal Congo Mission; the Mennonite or Congo Inland Mission; the Wescott Brothers (Mission of the Plymouth Brethren in England); and several other missions have individual stations in territory adjacent to ours.

3. *Who founded our Mission and when?*

It was founded by Samuel N. Lapsley of Alabama and Wm. H. Sheppard of Virginia, the latter being a young colored man who had just graduated from Stillman Institute. They set sail in February 1890.

4. *Tell something of their voyage.*

They first went to England, where they purchased supplies and arranged with one of the London firms to handle our business. Through a very fortunate circumstance Mr. Lapsley met a Christian business man on the steamer sailing to England and secured from him an introduction to another English gentleman, Mr. Robert Whyte, a member of the English Presbyterian Church. Mr. Whyte being senior partner in the firm of Whyte, Ridsdale and Company, and vitally interested in the work of missions in Africa, readily consented to handle all our business. For many years the connection between our Mission and this firm has continued, Mr. Whyte being considered as much a part of the Mission as any missionary.

After some time in England and Belgium arranging other business and diplomatic details, these two young men set sail from Holland on the "S. S. Afrikaan," which took about one month to reach the mouth of the Congo River.

5. *After reaching the Congo, what did they do?*

In those days there was no railway from Matadi to Leopoldville, so they travelled this distance of 230 miles

by hammock. But first they had to arrange for porters to handle their supplies and secure an agent at Matadi to forward all future shipments. They spent some time at Matadi arranging for this work and in securing information and advice, after which they left for Leopoldville.

6. *In what statesmanlike way did Lapsley and Sheppard go about the work of founding our Mission?*

Besides searching carefully all available maps of the territory, they actually traversed a large part of this territory, going up the Congo river for a visit to Dr. Grenfell, then located at Bolobo of the Baptist Missionary Society (British). They returned from Bolobo and made a dangerous and difficult canoe trip up the Congo, then into the Kasai, and then into the Kwangu and Kwilu Rivers, which converge into one stream emptying into the Kasai.

They decided at first on Boleke, near the mouth of the Kwangu, but in some way God changed their plans and led them to descend the river and return to Leopoldville for another try farther up the Kasai.

7. *What course was finally decided upon?*

They decided to make a steamer trip from Leopoldville to the head of navigation on the Lulua River, near Luebo, then a trading post. They secured passage for themselves, their supplies, and several native assistants on the little river steamer, "Florida," and made an exceedingly thrilling, and, in many respects, a dangerous voyage to Luebo. The distance from Leopoldville is about 800 miles.

8. *What did they find at Luebo?*

They found a ready welcome among the natives and a most beautiful site for a station. Luebo is on a high plateau, almost 1,700 feet above sea-level, situated on the Lulua River and at the mouth of the Luebo River. The Lulua River is navigable up to this point for most of the year, that is for steamers like the "Lapsley"; and steamers smaller than the "Lapsley" make regular trips up and down the river to Basongo even during the dry season.

9. What were the first steps taken by the missionaries?

The site for the station was cleared and carefully charted, several small houses were built, and school was commenced by using the ground and sticks in lieu of blackboard and chalk. Mr. Lapsley made a trip to Luluabourg in quest of a site for a second station, showing that somehow God was directing him towards the thickly populated interior; and our missionaries gained the confidence of the natives from the very start.

10. What sad ending have we to the first chapter of our Mission history?

Mr. Lapsley had to go down river to see the Governor-General in regard to a clear title for the site chosen. He was successful in his errand and was on his return journey when taken ill at Underhill, near Matadi. Worn by constant travels and exposures, physical hardships that were too much for his frail constitution, he succumbed to an attack of hematuric fever. He had labored in Africa for a little more than a year, but had founded one of the most remarkable missions in the world. He died on the 26th of March 1892, at the age of twenty-six years, as truly a martyr of the Cross as any that ever suffered for Christ's sake.

11. Who soon relieved the brave Sheppard, who stood by his post during these severe trials?

Mr. and Mrs. Adamson of the Congo Balolo Mission joined the Mission in the beginning of 1892, and in the latter part of that year four new recruits came. These were Rev. Dr. D. W. Snyder and wife, and Rev. and Mrs. Arthur Rowbotham.

12. Name some of the early missionaries who followed later.

Four colored workers joined the Mission in 1894: Mrs. Sheppard, Rev. H. P. Hawkins, and Misses Maria Fearing and Lillian Thomas. Later came Rev. S. P. Verner, Rev. J. E. Phipps (col.), Rev. W. M. Morrison, Rev. J. S. Crowley and Rev. L. C. Vass.

13. How did the Sunday Schools help the Mission?

By sending a small steamer, the "S. N. Lapsley," to carry supplies and missionaries up the river.

14. What disaster overtook this boat?

She was capsized in the Congo river in 1904, drowning Rev. H. C. Slaymaker and over twenty of the native crew. Rev. Motte Martin narrowly escaped and so did the captain, Rev. L. C. Vass.

15. How was the church at home affected by this great loss, and what was the result?

It was a great shock to the whole church, which immediately set out to secure funds for the present "Lapsley." As a result the new boat was built at four times the cost of the first steamer and with far more conveniences and carrying power. She was completed in 1906 and is now an indispensable blessing to the Mission.

16. What tribes did the first missionaries find at Luebo?

The Bakete tribe, subjects of the Bakuba king, Lukengu, and a scattering of other tribes who had been brought there as slaves.

17. What can you say of the Bakete?

They are small, degenerate, filthy, and have many degrading customs that are absent in the better tribes. They were also rather unresponsive to the gospel.

18. How did God open up new and better territory?

Thousands of Baluba and Bena Lulua moved in, until the population increased from 10 to 10,000 in ten years. These being a far superior people in intelligence and character and representing more numerous tribes, gave the missionaries a better chance to evangelize the interior, especially because of their eagerness for the gospel.

19. What change, therefore, was made in the policy of the Mission?

True to the Bible precedent of working along the lines of least resistance, they translated all the hymn books, Bibles, and school books into the language of the Baluba and Lulua, a language spoken (with few tribal changes) by both these tribes and called, therefore, Buluba-Lulua.

20. *What missionary reduced this language to writing?*

Dr. Morrison, who wrote a large, comprehensive Grammar of the language besides a "Story of the Bible," several readers for the native schools; and who also translated a large part of the Bible into this language.

21. *What missionary completed the work of translation which Dr. Morrison laid down?*

Rev. T. C. Vinson, whose translations of the New Testament and part of the Old Testament have already been published and who has recently submitted the rest of the Bible for publication.

22. *What other text-books and literature have the missionaries in this language?*

Besides the Bible, they have charts, primers and readers for the schools, a text-book on physiology and hygiene, a French book for first studies, catechisms for instruction of the catechumens or inquirers for baptism, several text-books in use among the students for the ministry, Sunday-school lessons, many tracts, and several books of minor importance.

23. *What may be said further of the language of the Baluba-Lulua?*

It is one of the most widely used Bantu languages, being a combination of the several different dialects, is known over many thousands of square miles, and is destined, in the opinion of missionaries who have studied the question, to be the foundation for the final language of millions of natives. This, of course, gives a most wonderful opportunity to the missionaries to evangelize a larger area than ever.

24. *How many years did our missionaries labor before anyone was brought to Christ at Luebo?*

For five years. At the end of that time seven young men and women finished their course of instruction and were baptized.

25. *Why was it necessary to wait so long?*

It has always been the custom of the Mission to train the people well in a catechumen class, where they are instructed not only in the plan of salvation, but in

the principal teachings of God's Word. After completing the catechism they are then put on probation until they give evidence that their lives are consistently Christian.

26. *What was the name of the second station, and when was it founded?*

Ibanche, founded in 1897 by Drs. Morrison and Sheppard at a village just thirty-five miles northwest



A Village Palaver.

of Luebo. This site was chosen because the missionaries were refused a site farther in the heart of the country, and had to settle on the edge of it.

27. *What was the attitude of the Bakuba, and especially Lukengu?*

The Bakuba, who are a very conservative people, did not want the missionaries. They claimed that the king (who is called The Lukengu just as we call the rulers of Egypt The Pharaohs), did not want white men in his country.

28. *What disaster overtook the Mission again in 1904, the same year as the loss of the Lapsley?*

Ibanche was burned to the ground and the missionaries had to flee for their lives.

29. *Did the missionaries abandon the work of reaching the Bakuba?*

No. They renewed their efforts and the Bakuba people became more friendly. Claiming that he had not intended to destroy the station of the Mission but only the homes of the other white men, the Bakuba king helped them to restore Ibanche, so that it was even more beautiful than before.

30. *What tribal peculiarity and what circumstances prevented the missionaries from more aggressive work among the Bakuba?*

The Bakuba hold all other tribes in contempt, so when the Baluba and Lulua natives came in large numbers, they stopped coming to the school and church services. To obviate this, for a long time the missionaries maintained two entirely different services, one in the language of the Baluba and Lulua and the other in the language of the Bakuba.

VI. THE EARLY MISSIONARIES AND THEIR WORK.

1. *What became of some of the earliest missionary pioneers?*

Mrs. Adamson having died shortly after they reached Luebo, Mr. Adamson returned to his native Scotland. Dr. and Mrs. Sheppard, the former having served in Congo for nearly twenty years, became associated in the work of Rev. John Little in Louisville, Ky. Rev. and Mrs. Arthur Rowbotham were compelled for reasons of health to relinquish the work in Africa for a pastorate in Roanoke, Va. Mrs. Crowley was injured in a hammock borne by native porters and with her husband became associated with the work of home missions in Wilmington Presbytery, North Carolina. Several others, among them Rev. S. P. Verner, Rev. J. E. Phipps, and Rev. H. P. Hawkins also retired from the work.

2. *What of Dr. Snyder and his work in Congo?*

Dr. Snyder gave nearly ten years to the early work of the Mission, doing medical and evangelistic work from 1894 until he was forced by reasons of health

to retire from the work in 1902. He was much beloved by all his fellow missionaries and by the natives, some of the older natives still speaking of their "Nganga Buka" and his work for them.

Dr. Snyder's sufferings for the Congo were severe. On their first voyage to America, his first wife, Mrs. Mae Snyder, was buried at Leopoldville after finishing the first lap of the journey in quest of better health. Dr. Snyder married again and brought his second wife to Congo. Again they started for home, this time their little one born at Luebo being in very frail condition. Just as the steamer arrived in Antwerp the little one was gathered into the bosom of the Saviour, the grief-stricken parents being far from home and the warm Christian influences to which they had been accustomed.

After his retirement, Dr. Snyder became pastor of several churches in the North and died while pastor of the Huguenot Reformed Church on Staten Island, New York.

3. *What became of Rev. L. C. Vass?*

Mr. Vass, after many years of faithful service as captain on the "Lapsley," became pastor of churches in Tennessee and Georgia.

4. *What two faithful colored women have left an indelible impress on the lives of the native women in Congo?*

Miss Maria Fearing and Mrs. DeYampert, *nee* Miss Lillian Thomas. For many years they were in charge of the Girls' Home at Luebo, teaching and training many of these girls who became the wives of evangelists or Christian mothers in the homes of others than evangelists. Some of their former pupils are now raising a second generation of Christian mothers.

5. *Who are some of the other missionaries who were associated with the earlier days?*

Between 1902 and 1906 there came to the field in Congo the following recruits: Rev. L. A. DeYampert, who retired about 1915; Miss Althea Brown, who was married to Rev. A. L. Edmiston shortly after the latter reached the field; Rev. Motte Martin, who almost lost his life in the capsizing of the first "Lapsley"; Rev. A. A. Rochester, a native of Jamaica and a

graduate of Stillman Institute; Rev. J. McC. Sieg, now retired; and Mr. Wm. Scott of Glasgow.

6. *Of these pioneers, who are now on the field?*

Rev. and Mrs. A. L. Edmiston, Rev. Motte Martin and Rev. A. A. Rochester.

7. *How many missionaries have died on the field since the founding of the Mission?*

Six missionaries have died within thirty-one years, while more than one hundred have been sent to the field altogether.

8. *Give a short sketch of Dr. Morrison's life.*

Born at Lexington, Va., November 10, 1867. Educated in the schools of Lexington and later graduated from Washington and Lee University of that place. Immediately upon his graduation from the University, at the age of twenty years, he taught for six years at Searcy, Ark. During that period of teaching he gave himself to the ministry and entered the Presbyterian Theological Seminary at Louisville, Ky., from which he graduated in 1896. During his Seminary course he became impressed with the need in Africa through the reading of an article in *The Missionary*, written by one of the Luebo missionaries calling for help; gave himself to the work, sailed in 1896, and began his work in the Congo. His wonderful linguistic talents caused him to be set aside for the work of reducing the language of the Baluba and Lulua to writing, and this he did in one of the most concise and accurate grammars of the Bantu language. For twenty years he labored in the Congo, translating not only the grammar of the Buluba-Lulua language, but several readers, Sunday-school leaflets, and a "Story of the Bible," which gave a general idea of the historical portions of the Bible as well as paraphrases of the Epistles. His long fight for the rights, religious and political, of the natives as well as his intimate knowledge of native affairs made him one of the most conspicuous missionaries in Africa during his generation, and brought him into prominence with British and Belgian officials. He was distinctly the leading spirit of the Presbyterian Mission, the younger missionaries reverencing him not only as a spiritual father

but as a consecrated Christian gentleman, whose counsel was always wise and thoroughly thought out beforehand. In brief, he was one of the greatest missionary statesmen that our church has produced. (For an accurate, interesting and full account of his life see "Life of William McCutchen Morrison: Twenty Years in Central Africa," by T. C. Vinson.)

9. *Who was the first missionary physician?*

Dr. Llewellyn J. Coppedge, who spent about ten years in the Congo and endeared himself to all the natives and missionaries by his medical and missionary labors. Later he became the first physician of our Mexico Mission.

VII. NATIVE AND MISSIONARY LIFE.

1. *What are the principal tribes among whom our missionaries are working?*

There are three principal tribes among whom our missionaries are working, the Baluba, Lulua and Bakuba. Another, the Bena Koshi, may be considered as a fourth; for, although they are made up of Lulua and Baluba elements mingled with those of a people coming north of the Sankuru River, they maintain a separate and distinct life and consider themselves an entirely separate tribe.

2. *What is meant exactly by a tribe? Give some little idea of their origin.*

The tribe is a family or clan springing from one original source. To define a tribe, we must think of the analogous case of Abraham, who left his home in the East and became father of a multitude, not only the ancestor of the Children of Israel, but of the Ishmaelites, Edomites and Amalekites. The Baluba and Lulua probably sprang from one ancestor, but the children of that ancestor, as the land became too great for their support, separated and formed other tribes. The Baluba people are made up of forty or fifty different tribes or families, all of them very large and powerful; the Lulua are made up of not less than sixty, and probably nearly a hundred different tribes; the Bakuba comprise less than a dozen tribes, though

they hold sway over many others of Lulua origin; the Bena Koshi are made up of about one dozen different tribes. To describe these tribes in particular would require a book in itself.

3. What language do these people speak?

The Baluba, Lulua and Bena Koshi all speak a language that is called the Buluba-Lulua because spoken both by Baluba and by the Lulua with tribal inflections and changes; the Bakuba speak what is known as Bushongo or Bukuba, the Bakuba people themselves being known as the Bashongo. The language of a people is designated by the prefix *Bu-* while the people are designated by the prefix *Ba-*.

4. For how many people in the Congo has our Church undertaken the responsibility of bringing the light of salvation?

For at least two millions or more; no accurate census having been taken, we are left only to estimate the number from the tax returns. Mutoto and Lueho alone are responsible for the evangelization of more than one million, while Bulape, Bibanga and Lusambe have large populations for which they are responsible.

5. If our church fails in this responsibility, who can assume it?

Apparently no other church can assume it, as we have given our pledge to the world that we ourselves shall assume it.

6. What is a native village?

A native village is a group of huts fronting on irregularly laid out streets and containing anywhere from one hundred to four or five thousand people. Some of the larger villages in the region near Bibanga number as many as six or eight thousand. As the Government is gathering together all of the villages of one tribe, the average village will number in excess of five hundred people. Some of the chiefs settle around a large tree resembling an oak, and the Basonge villages are notably beautiful for their palm trees.

7. Who governs the people in these villages?

The head-chief, who is generally known as the "medal-chief" because his authority is recognized by the State and he wears a nickel medal with the insignia of the Belgian Government. Under the medal-chief there are the "nyampara," who control the different clans of the tribe, and the sub-chiefs, who are under these "nyampara."



One Practical Result of Foreign Missions.

8. In what kind of houses do the natives live?

There are four prevailing types of houses in the section where we are working, the kind of house depending on the tribe. The more degenerate Lulua live in grass huts or huts made of large leaves resembling the banana leaf; the better class of Lulua live in small mud-and-stick or stucco houses made by tying palm-limbs or smaller sticks to upright poles in the ground, daubing in the crevices with mud, and with a neatly thatched roof overhead. The Baluba almost without exception build much larger mud-and-stick houses, those living on the almost treeless plains having to build larger grass houses in the form of a large

haystack. The Bakuba and subject tribes nearly all build a neatly thatched house out of palmetto-palm leaves. The Bakuba house is so built that they can be taken apart and set up in six sections, so the villages can be quickly moved from one spot to another. The Bakuba and Basonge always settle near a palm thicket.

9. *What do the natives eat?*

The diet also varies with the tribe. The staple diet for all the natives is the cassava-root flour and the tender green leaves of the manioc or cassava plant. These cassava roots furnish us with tapioca and contain a great deal of nourishment. The flour is prepared by beating the roots in a large mortar formed out of a tree trunk, the roots being soaked in water or mud and dried in the sun before being beaten.

The Baluba vary their diet by large use of corn meal, and the Lulua and Baluba, as well as the Bakete (a tribe subject to the Bakuba) use large quantities of millet flour. Besides these cereals, they raise potatoes, okra, pumpkins, egg-plants, tomatoes and a few other vegetables; the quantity of vegetables, etc., depends on the industry of the tribe. Peanuts are very common, especially among the Bakete and Bakuba. Then the natives hunt quite frequently and vary the domestic meats with antelope, wild hog, elephant, hippos, and other animals.

Among the delicacies of which the natives are fond are: fowls, goats, grasshoppers, monkeys, white-ants field-rats (seldom house-rats), armadillos and sometimes snakes and large lizards, especially the iguana.

10. *How does the native cultivate the soil?*

The Lulua depend almost solely on the women for the cultivation of the fields and the men must be forced to work, so the cultivation of the soil among them is the burning off of a plain and the planting of cassava, millet, and potatoes or peanuts. The Baluba, being among the most industrious natives of the Congo, will clear the forest by felling tremendous trees with a small axe about four inches long and an inch and a half broad. The trees are allowed to dry and then fire is started and most of the lighter branches and twigs are consumed. The native then proceeds to

clear as much space as possible with his little axe and by burning away the heavier trunks, after which he begins to dig the soil with a small hoe. This hoe is furnished with a handle not over two feet long; give him a longer hoe and he will try to break or cut the handle until he gets it down to his size. With this hoe and his axe and fire he will gradually clear away and plant rather roughly about two acres each year, enlarging this as his industry and family permit. There are no plows nor harrows, the hoe and axe forming the only implements he knows in his native state.

11. *What plants have the missionaries and other Europeans introduced?*

The ground in most instances being fertile, there have been introduced most of the common vegetables grown at home, especially such as grow in the South, besides oranges, lemons, limes, beautiful pineapples, much better bananas, mangoes, papaws (known as papayas in the tropics and being far superior to the common paw-paw in the South) and several other different kinds of plants. Many of the native vegetables and fruits, such as bananas, have been superseded by the introduction of better stock.

12. *What plan has the Government for introducing fruits and ornamental shrubbery?*

A tropical garden is maintained by the Government at Eala, on the Congo River, and fruits and plants of every description may be had almost for the asking.

13. *What do the natives wear?*

Contrary to common opinion, almost all of the natives wear some little clothing, though this is very meager among those tribes who are not in immediate contact with the white people. Those not in immediate contact with the white man wear a simple loin cloth of raphia palm or cloth obtained in barter, some wearing skins of animals. Foreign cloth is often used even among tribes who have little or no intercourse with foreigners. The Bakuba and all their subject tribes wear a full skirt of native-woven palm-fibre, this being draped around the lower part of the bodies by both men and women while the upper part of the body is bare. The natives who are in immediate contact with

foreigners wear variegated costumes made of fancy cloth sold in European stores, or cast-off clothing of foreigners, soldiers' uniforms, uniforms of postmen, conductors, and other public men in Europe. Some are very neatly and sensibly dressed in simple clothing made from blue indigo or strong white cotton cloth; nearly all our native evangelists are thus clothed.

14. *Where do the natives get foreign clothes?*

A great many Europeans have stores or what are generally known as "magasins" in the Congo, which carry on a brisk trade in second-hand clothing, variegated cloth and uniforms. After the War a great many of the soldiers' uniforms found their way out here and are being worn to the great delectation of the natives in Congo. Many of the natives own sewing machines and many of them make first-rate tailors and are patronized by white people as well.

15. *How do the natives trade?*

They have certain days for markets, to which they bring their produce and exchange with others for European wares. The articles of barter are various native plants, goats, chickens, ducks, caterpillars, ants, palm-oil, potatoes, mats, pots, bottles, knives and many other things useful for household and dress.

16. *Where are some of the largest of these markets held?*

At Luebo there is a very large market near the Mission compound, and at all our stations there are rather large markets. The Luebo market was once the largest in the country, numbering from three to four thousand natives every Saturday.

17. *With what do missionaries and natives barter?*

Salt, cloth and money (special currency of the Congo) form the principal medium of exchange; but often, especially at our interior stations, one can use cowrie-shells, bottles, cans, matches, moth-balls, safety-pins, needles, thread, mirrors and beads in buying native produce. The missionary finds at the native markets such things as baskets, mats, eggs, some native vegetables, water-jars, and palm-oil. Each station maintains a store for the purpose of selling a few articles in order to get francs enough to keep in cur-

rency; otherwise one would have great difficulty in getting supplies or in paying workmen.

18. *Where do the missionaries get most of their foreign supplies?*

Clothing and groceries, medical and household supplies are bought mainly in England or Belgium. For many years Messrs. Whyte, Ridsdale and Company in England supplied our missionaries, but the purchasing and shipping in Belgium have been found much more to our satisfaction. Supplies are ordered a year in advance, as they are often as long as six or eight months in reaching us after being shipped.

19. *What kind of houses do the missionaries live in?*

At present many missionaries are living in the old mud-and-stick houses that were uniformly used before the coming of industrial builders who could put up more substantial and more healthful houses. These mud-and-stick houses were a larger edition of the native house of that type, with more rooms and windows and raised higher from the ground. The ladies of the Southern Presbyterian Church have raised a considerable sum of money for better houses and on several stations brick houses of a more healthful and substantial type are superseding the stucco houses. The housing problem, especially at Mutoto Station, is quite serious and we are praying for more builders to come to the help of those who are seeking to build these homes with the money the ladies have provided.

20. *Why can not our Mission build houses quickly?*

Because there are no native or European contractors to whom we can turn for this work. There are only five industrial men on the whole Mission and one of these must train the natives at the Carson Industrial School at Luebo. The others must work with many almost overwhelming obstacles against them.

21. *What may be said of the health of our missionaries at the various stations?*

On the whole, the health of the missionaries is very good indeed and will compare very favorably with that of any set of missionaries working in tropical countries. Very few deaths have occurred and these were almost

entirely confined to the early years of the Mission. Most of the breakdowns can be traced to overwork and not to the climate, the pressure of great numbers of natives being too great for so few missionaries.

22. *Tell something of how the missionaries travel in Congo.*

The ordinary form of travel is by hammock carried on the shoulders of natives. From six to eight natives are necessary, these taking turns in carrying two-by-two. The men use bicycles with great advantage, and these and motorcycles are gradually replacing the hammock with evangelistic missionaries especially.

23. *Can motor vehicles be used with ease?*

As the Belgian Government has built many miles of good roads during the past three or four years, one can travel by motorcycle over the larger routes, but must trust to hammock and bicycle as he leaves the regular beaten paths. In a few years, it is thought, all of the villages will be moved up to these motor roads and then they can be reached by motorcycle or by automobile.

24. *How do missionaries now live on an itinerary?*

It is necessary to take along all the food to be used, although one can generally find some native vegetables, especially when with our evangelists. A tent is hardly ever necessary as one can either use the evangelists' houses or the larger State rest-houses. But cooking utensils, medicines and camping outfit must be taken. Besides the cook and one or two boys who must be also taken along, the caravan will number anywhere from fifteen to a hundred men, the supplies all being carried on the shoulders of native porters.

25. *What is done on an evangelistic itinerary?*

An evangelistic itinerary usually requires a smaller number of men as the missionary travels slowly and is usually travelling lightly. Churches are visited; inquirers for baptism are examined and if found ready for it are baptized; those who are found to be living in sin are dismissed from the church, their names being read out at one of the services; the people are encouraged and advised with on any problems relating to their Christian lives in the village; the evangelists

are also advised as to their weak points; and every effort is made to encourage the evangelist and his flock to persevere in the face of overwhelming temptations.



Students at Bible School, Mutoto.

26. *Why are these evangelistic itineraries of prime importance and what hinders our missionaries from doing more of this work?*

The evangelistic itinerary is of prime importance because in no other way can the missionary get at the heart of the problems pertaining to the church at large; the local station reaches only a very small proportion of the church members and inquirers for baptism as the outstations of Luebo and Mutoto alone number more than two hundred for each station. These itineraries cannot be taken more frequently because of the necessity of having missionaries at the station base teaching and training the native evangelists.

27. *What missionaries have recently done a great deal of this work of itineration?*

Rev. J. K. Hobson at Luebo Station and Rev. Plumer Smith at Mutoto. Mr. Smith practically lived in the

outstations during his last year before going on furlough.

28. *What is generally the attitude of the natives toward the missionaries on these itineraries?*

They receive the missionary with enthusiasm and often accompany him into their villages with songs and shouts, raising the dust and almost choking him with their demonstrations. He is brought presents of food and fowls and otherwise treated with native hospitality. The evangelists put their houses at his disposal and bring firewood and water for his comfort.

VIII. LATER HISTORY. FOUNDING OF OTHER STATIONS.

LUEBO

1. *What became of the handful of natives who were first received into the Luebo Church?*

Like the leaven that the woman hid in three measures of meal until the whole was leavened, the first converts spread the gospel among their fellow men until the church at Luebo became one of the largest Presbyterian Churches in the world.

2. *Were all these converts received at Luebo alone?*

No, many of them were received at the outstations, all outstations being included in the membership of the station.

3. *What is an outpost or outstation?*

It is a village to which an evangelist is sent from one of the main stations. Each station is assigned a certain territory as its zone within which evangelistic work must be conducted, and each village having a resident evangelist within this territory is called an "outstation" because it a small station under the supervision of the main station. The work at these outstations is largely a replica of that at the main stations.

4. *What other institutions were founded at Luebo in later years?*

The John Leighton Wilson Printing Press, the McKeowen Memorial Hospital, Pantops Home, Carson Industrial School.

5. *What can be said of the importance of the John Leighton Wilson Press?*

It is of vital importance to the work of the Mission. All text-books and all literature with the exception of Bibles are printed on its presses. Bibles are for convenience printed by the British and Foreign Bible Society or the American Bible Society.

6. *What about the Pantops Home?*

This is a home for native girls where hundreds of them have been trained for wives of evangelists or for other Christian homes. For twenty years Miss Maria Fearing was in charge, assisted at different times by Mrs. DeYampert, formerly Miss Thomas, Mrs. Anne Taylor Rochester, and Mrs. Edmiston, all of them faithful colored women well-equipped for their task. Following Miss Fearing the home has been under the supervision of Mrs. Edmiston, Mrs. McElroy, Mrs. McKinnon, Mrs. Cleveland, Mrs. Allen and Miss Ida McLean Black.

7. *What about the McKeowen Memorial Hospital?*

This was built by Mr. Hillhouse in 1914-1915 and was furnished and equipped through the liberality of friends in the homeland and the ingenuity and mechanical genius of Dr. Stixrud. In 1921 the hospital was destroyed by fire but was rebuilt again by Mr. Hillhouse through the liberality of the McKeowens.

The work of the hospital is unique among the hospitals of the Congo. During the year 1922 over thirty thousand treatments of various kinds were given patients from every section of the country.

8. *Tell something of the work of the Carson Industrial School.*

This school, made possible by the liberality of Mr. R. C. Carson of Whiteville, N. C., and erected by Mr. C. R. Stegall, who has been the Superintendent since its founding, is designed to train the natives in carpentry,

brick-laying, tanning of hides, shoe-making and repairing, and other useful trades. Many young men have been graduated here and have gone out to fill places of usefulness in the Congo.

9. *What about the evangelistic work of Luebo station?*

The evangelistic work of this station is one of the largest of the Mission. The local evangelistic work, owing to the grouping of many thousands of natives around the Mission and State Post, is quite the largest on the Mission and probably the largest single piece of evangelistic work in the Congo. The outstations, numbering 210, are outnumbered only by those of Mutoto Station, which has over 230. It should be said, too, that the other stations have drawn their life largely from Luebo as the mother station, many of the Luebo evangelists having started the work at the other stations.

10. *What became of the work at South Luebo?*

South Luebo, which was formerly manned by Rev. and Mrs. N. G. Stevens, followed by Rev. and Mrs. A. C. McKinnon, did a fine work among the local villages centered around the State Post and also among the prisoners of the State, who are sent to Luebo as the capital of the Kasai District of the Congo. Owing to the fact that many of these villages were removed by the State, and also because of the inadequate force at Luebo Station proper, the station at South Luebo was abandoned and all the work there placed under the supervision of the Luebo Station. Work is still maintained, as before, among the remaining villages, but the station property has been sold to the Government.

11. *What became of the good work that had been done at Ibanche?*

As a large part of it had been in behalf of the Luluia and Baluba, a good evangelist was placed there for work among these people, the oversight of this particular phase of the work being assigned to Luebo Station. The work that had been done among the Bakuba was transferred to Bulape Station. Mr. and Mrs. Edmiston were then assigned other work at Luebo, finally being placed at Mutoto for the agricultural work of the Morrison Bible School.

BULAPE

12. *What station, then, took the place of Ibanche?*

The station at Bakua Nzeba, named in honor of Mrs. Anne Taylor Rochester, Bulape, and founded by Messrs. Washburn and Allen in 1915.

13. *What missionaries have been closely identified with the work among the Bakuba?*

Rev. and Mrs. A. L. Edmiston, Rev. and Mrs. J. McC. Sieg, Rev. and Mrs. H. M. Washburn, Rev. and Mrs. C. T. Wharton, Miss Elda May Fair.

14. *Who are now at Bulape?*

Rev. and Mrs. H. M. Washburn, Rev. and Mrs. C. T. Wharton, Rev. and Mrs. J. W. Allen and Miss Emma Larson, the latter having been assigned during 1922 as the trained nurse of that station.

15. *What important educational work is done at Bulape?*

The training of native evangelists by the Rev. J. W. Allen in the Bulape Bible School; the Maria Carey Home for Girls, now under the superintendency of Mrs. Washburn; and the day schools under Mrs. Allen.

16. *What has been done in providing the Bakuba with a literature?*

Mrs. Edmiston has done good work in translating hymns and readers for the schools and has also compiled a Bakuba Grammar; Mrs. Rochester and others likewise translated hymns into this language; and Mr. Wharton is now at work in providing for the Bakuba what has been done for the Baluba in the way of a literature, translating a "Story of the Bible," besides several new readers.

17. *What other missionary has been one of the "wheel-horses" of the Bakuba work?*

Rev. H. M. Washburn, whose tireless energy, tactful zeal, and consecrated Christian life have made him an unique figure in this work. He has done a large part of the building of the station as well as carrying his full load of the evangelistic work.

18. What is the outlook for the Bakuba work now?

Apparently most promising. Already many villages have moved up to the station to get the benefit of the church and school, and over 500 members have been received into the church. The Bakuba king, Lukengu, who holds sway over a large territory and is really the only native king in this section, has shown every indication of his favor towards the Protestant missionaries in contrast with his disfavor of the Romanists.

MUTOTO**19. Where is Mutoto Station and why was it founded?**

It is about 140 miles southeast of Luebo just a little off the route between Luebo and Lusambo, and is situated among the Lulua and Bena Koshi people. The site was chosen by Dr. and Mrs. Morrison shortly before the death of the latter, and was formally opened by Rev. Motte Martin in 1911, but Messrs. McKee and Bedinger with Mrs. McKee were the first resident missionaries.

20. For whom was Mutoto named?

For Mrs. Morrison whose native name was Mutoto, a star.

21. What may be said of its early history?

After it was opened by Mr. Martin, Mr. Prichard occupied it for a few months until his furlough, after which Ntumba Luke, a splendid native evangelist, was put in charge in the absence of a missionary to man it. Ntumba Luke managed all the evangelistic work of the station, paying the workmen, conducting a school and church and showing quite a great deal of wisdom and discretion in its management.

22. Who followed Messrs. Bedinger and McKee?

Mr. and Mrs. Rochester, Mr. and Mrs. Allen, Mr. Plumer Smith and Mr. Hillhouse. In a short while, however, the Allens were forced to leave on account of Mr. Allen's health requiring him to be near the doctor, Mr. and Mrs. McKee left for furlough and Messrs. Bedinger and Hillhouse were sent to open Lusambo Station. This left the Rochesters and Mr. Smith at the station.

23. *What sad death occurred at Mutoto in 1914?*

The death of Mrs. Rochester, who was beloved by everybody, missionaries and natives, and of whom a native once said, "She never showed herself, she showed the Christ."

24. *What of the later progress of the work at Mutoto?*

It progressed to a wonderful degree. In 1914 more converts were baptized at this one station than were



Ready for the Trail.

baptized on the whole Mission during the first eleven years. The child of Luebo Station soon outstripped the mother in the number of outstations. The territory stretches from the Lulua River in the west as far as the Lubi in the east, as far south as Dibaya and as far north as Lusambo. It now has 265 native evangelists, including one ordained pastor, several elders and several deacons; 227 outstations in the Mutoto territory proper and 24 in the Lusambo territory.

25. *What tribes are reached from Mutoto?*

A large number of the Lulua, the Baluba tribes of the Bakwa Kalonshi ka Mpuka, and the Bena Koshi.

26. *What important educational institution is at Mutoto?*

The Morrison Bible School, which is the central training school for the native evangelists. Every station on the Mission has its students in the student body.

27. *Give some little account of this institution.*

It was founded at Luebo in 1913 and in a few years grew from a mere handful of students to a student body of over one hundred. In 1918 it was moved to Mutoto on account of the central location of that station and the student body has numbered nearly 200 ever since then. The course of study covers a period of four years, the students being required to complete the regular course in the day schools before entering. Besides the work of the classroom these students are given training in agriculture and are required to do so many hours of manual training each day in order to comply with the requirements for graduation.

In 1921 the Mission again ordered that the curriculum be changed to include handcraft and carpentry and also added several new missionaries to the faculty. As soon as the personnel is found to aid in carrying out the plans and policies this institution will take rank among the very best training schools in Africa.

28. *What other institution is located at Mutoto?*

The Maria Fearing Girls' Home, which was founded in 1920.

29. *Where do the students of these two institutions get their training in agriculture?*

At the farm which is attached to Mutoto Station and containing over 300 acres.

30. *What of the future importance of Mutoto?*

As it is almost exactly the geographical center of the entire territory and has been made the educational center of the Mission, the importance of Mutoto Station can scarcely be overestimated.

31. When and where was Lusambo Station founded?

It was founded by Messrs. McKee and Bedinger in 1913 on the Sankuru River about 125 miles from Mutoto. It was formally opened by Messrs. Bedinger and Hillhouse in 1913.

32. Who were the first resident missionaries?

Mr. Bedinger and Mr. Hillhouse. Shortly after Mr. Hillhouse left the station, Mr. and Mrs. McKinnon were placed there. Afterwards Mr. and Mrs. Sieg were transferred from Ibanche and were at Lusambo until 1915.

33. What of the early years of this work?

The work advanced in spite of the intense opposition and even persecution by the Roman Catholics. In a short while more than thirty outstations had been added to the station. From the very start the people of the station showed a more than usual earnestness and zeal for the work. This continued when Mr. and Mrs. Bedinger returned from furlough.

34. What was the condition of the work in 1921-1922?

At that time the station had 68 outstations, of which 48 were supported by the native church, the local church had grown in numbers and influence until their "faith was spoken of throughout the regions" adjacent, and the entire membership, including both that of the local church and that in the outstations, had reached the total of over 450.

35. What important changes have recently been made in the status of Lusambo Station?

Mr. and Mrs. Bedinger having been transferred to Mutoto as members of the faculty of the Morrison Bible School, Mr. and Mrs. Cleveland, who had taken their places, were shortly to leave on furlough. Other reasons working with these caused the Mission Meeting of 1922 to transfer the evangelistic and educational work of the station to Mutoto and Bibanga Stations, leaving Lusambo as a transport base.

36. *What was done with the local evangelistic and educational work?*

Mr. and Mrs. Higgins of the Methodist Mission, being located at Lusambo as joint transport and business man for the Presbyterian and Methodist Missions, took charge of the work of the local church and school and have continued this work ever since. They have been assisted by the native pastor and elders of the church.

37. *What other missionaries are also at Lusambo Station?*

Captain and Mrs. Daumery of the "S. S. Lapsley," which plys up and down the Sankuru and Kasai and Lulua Rivers. These two missionaries are members of the Belgian Protestant Church besides being members of our own Mission.

38. *What should further be said of the "Lapsley's" transport work?*

It is one of the biggest paying investments of the church besides a missionary agency. Without it we would pay exorbitant rates for all supplies brought up rivers and would be subjected to every manner of delay and inconvenience.

BIBANGA

39. *Where is Bibanga and when was it founded?*

Bibanga is in the central portion of the Baluba territory, about 140 miles to the southeast of Mutoto and occupying a position in the heart of one of the finest tribes in Congo. It was founded in 1917 by Messrs. McKee and Edhegard, the latter a Swedish missionary residing at that time on our Mission.

40. *What of the site first chosen?*

The first site chosen was at the village of a powerful native chief, Mbwa Mutumba by name. One of the officers of the Belgian Government who was very favorable to the Roman Catholics so manipulated matters that our missionaries were forced to abandon this site chosen. However, this turned out to be the very hand of God, who led our missionaries to choose a much more beautiful and healthful site two hours from the former and located on a hill overlooking the Lubilashi Valley from a height of over 3,000 feet.

Thus Bibanga may be called the "Asheville of our Congo Mission," though it is even higher than Asheville.

41. *What missionaries followed Mr. and Mrs. McKee?*

Mr. Hillhouse gave several months to the work of construction of the first houses, and Dr. and Mrs. Kellersberger were sent there from Lusambo in 1918.

42. *Who have also been connected with the work of the Station?*

Rev. and Mrs. W. F. McElroy, Miss Ruby Rogers, a trained nurse, Rev. and Mrs. V. A. Anderson and Rev. and Mrs. J. H. Longenecker, Mr. Longenecker having charge of the construction work of the station.

43. *What of the buildings at this station?*

This station, though one of the newest, is one of the best equipped of all our stations, owing mainly to the fact that there was no building material near at hand and our missionaries were forced to build in bricks. Lumber and trees are very scarce in that section and must be brought in from a considerable distance.

44. *What of the general work of the station?*

The evangelistic work is most promising. One of the best features of the work now is that we are now no longer working in ignorance of the extent of our territory but all has been carefully explored and mapped out, the limits being clearly delineated and agreements having been reached with the Northern Methodist Mission as to the responsibility of each mission.

There are 89 outstations, exclusive of those turned over by Lusambo Station to Bibanga, one ordained worker and 71 other evangelists, while many villages are calling loudly for evangelists.

45. *What, then, is the future of Bibanga Station?*

The future is bright with promise. The Baluba people have supplied the best evangelists of the Mission and now that we are at the very source of the supply, our Mission should be able in a few years to depend on Bibanga for evangelistic supply.

IX. PRESENT POLICIES. CONCLUSION.

1. *What does a native evangelist do besides preaching and pastoral work?*

He is supposed to maintain a day school wherever he goes and to uplift the native by any kind of social work, by encouraging them in the raising of more food stuffs, by his teaching on hygiene and sanitation as well as the application of a few simple remedies for the more common diseases, and by doing anything possible to bring light into their darkness. He is not allowed to mingle in the affairs of the chief or of the Government.

2. *What about the wives of the evangelists and their training?*

The wives of the evangelists are expected to help their husbands with the work in any way possible, especially with the women's and children's work. Many of them are untrained and can do little or nothing, others do very satisfactory work. The Mission is taking active steps to see that all evangelists' wives are given some training.

3. *What special training is given our evangelists and their wives?*

Besides the ordinary classroom work done at the Bible Schools of Bulape and at Mutoto, and the agricultural work that is done by the men, there are special efforts made to teach and train them in the principles of neatness, sanitation, hygiene, proper ventilation, better preparation of food, care of children and better housing. This is done by providing special dormitories and special dining arrangements at these stations for single men, and by the erection of model homes for the married men. Classes are held for women by the ladies of the station; classes for teaching Bible lessons, sewing, and proper feeding and care of children. Attendance on the day schools is compulsory for the women as well as the men. Their spiritual lives are especially nourished by the services on the stations and by the establishing of family altars; also by the holding of their own prayer meetings together.

4. *What great problem is now presented in the training of evangelists?*

The greatest problem is to coördinate the work of those who receive better and more careful training with the old line evangelists who were sent out in the days of the mass movement in the Kasai, when little training was given these men and when they were



Lukenga, the Paralytic Chief, who had himself carried to the meeting of the Mission so that he might, personally, ask for a missionary.

sent to hold down the villages in order to prevent their being occupied by the Romanists before we could train men properly. However, this matter will soon be obviated by the gradual elimination of inefficient evangelists and the substitution of trained men.

5. *What special features are prominent in all our stations as a means of teaching the Bible, especially to the older generation of evangelists?*

The regular conferences, during which the Bible is expounded and taught. Also Bible classes are held at the stations and these men are brought in from time to time to be given some training.

6. *Why can a native evangelist be supported on so much less than a missionary?*

Because he can "live as the natives do," whereas such a policy would be not only fatal to the health

of the missionary, but would likewise lose him his hold on the native. The native can live on some delicacies such as grasshoppers, locusts, lizards, monkeys and other things revolting to the missionary or other Caucasian palate. The native can live with little or no clothing where exposure would kill a missionary. And he can live very comfortably in a little house twenty feet by twelve, where even the advocates of "live-as-the-natives-do" would find that their missionary efficiency would be fatally crippled.

As a matter of fact, however, the missionaries do try to approach as nearly as possible the native life, living off what they can raise together with what native produce can be found. Otherwise their worse than inadequate salaries would never provide for the many calls on their charity, the education of their children and the maintenance of a decent standard of living such as might command the respect of the native.

7. *What besides the preaching of the gospel is the Mission doing for the uplift of the masses of the people?*

The masses of the people will be mainly touched and enlightened through the ministry of the native evangelists, and for this reason our Mission is laying more and more stress on the training very carefully of these men to become the leaders of their people socially and civically as well as religiously. However, special efforts are made in other directions, and these may be stated as follows: (1) Industrial education such as is done at the Carson Industrial School, which besides providing a more or less technical and scientific course will inaugurate at once a one-year course in simple carpentry for the ordinary native, enabling him to return to his village and raise the standard of living by providing for simple furniture, doors and windows in his house, and by building a better house; (2) Medical education, not for the training of physicians, but for the teaching of simple medicine for the common native diseases, the use of the microscope in detecting malaria, sleeping-sickness and intestinal parasites, and the application of the principles of hygiene and sanitation to village life; (3) Education in the principles of "The Three R's," accompanied by handcraft, training for clerkships with the Government,

providing of an uplifting literature and broadening his vision and sphere of usefulness.

8. *Tell something of the day schools.*

At every station there is a day school with a very carefully worked out program and curriculum, and under the superintendency of one of our missionaries. Miss McKay at Luebo is at the head of the educational work for that station; Mr. Gilliam is the Director of Education for the entire Mission and is located at Mutoto; while other stations are using the ladies of the station with good effect. In the outstations every evangelist is expected to conduct a school. In both the station and outstation schools men, women, and children attend and are taught to read, write, spell, work arithmetic problems, recite Scripture portions, sing, and learn other useful things.

9. *Do the natives learn readily?*

They have good memories and the younger natives learn very readily.

10. *What is a good illustration of their memories?*

Large congregations sing many of the over 140 hymns in the native hymnal from memory. Many of them can repeat the entire Sermon on the Mount, the third chapter of John, the 11th and 14th chapters of John, the 18th chapter of 1 Corinthians, and many other Scripture portions. Students in the Bible School can give the entire outline of the Life of Christ with the principal events in each division.

11. *What of the native voices?*

The natives sing very well, though probably not so well as the negroes in America, and not always so correctly. One of the greatest needs of the Mission is for trained musicians to train them in music.

12. *What may be said of the attitude of the natives toward the gospel?*

In former days, even up to the year 1920, the natives were seemingly eager for the gospel. Native delegations by the dozen were besieging the stations at Luebo and Mutoto for evangelists. Hundreds were baptized into the communion of the church until the

entire roll registered as many as twenty thousand. With the coming of the railways, motor-roads, developments at Tchikapa and elsewhere there is a very noticeable change in the native attitude. More or less indifference to the gospel has taken the place of the former eagerness, hundreds have been disciplined and their names removed for various causes from the church roll, and not so many young men are offering themselves for the gospel ministry or do not stick to the course when they commence it. Altogether, our missionaries are much alarmed over the situation in spite of the fact that they foresaw it years ago and gave out a note of warning to the church.

13. *Why and how does our Congo church discipline its members?*

For many years there has been a mass movement into the Christian Church, this movement having receded only recently. It was the popular thing to become a Christian, and many hundreds came into the church with mixed motives, failing afterwards to stand the test of temptations, especially the recent temptations of high wages in the centers of industrialism. Careful itineration on the part of the missionaries reveals a great number of these natives living in sin or on the list of "non-residents." Those who are found to be living in open sin are removed from the church roll, their names being read in public. Not wishing to make any false appearances, too, our missionaries have adopted the custom of not counting any "non-resident" until his whereabouts and his conduct are investigated.

After discipline, if a native wishes to restore his name, he must make a public confession of his sin and be received by reinstatement.

14. *What steps have been recently taken in order to meet the tide of commercialism and industrialism and the seeming slump in our work?*

First, greater stress is laid on the preparation of candidates for baptism; secondly, better preparation of our native evangelists, as already outlined; and the movement known as the PROGRESSIVE PROGRAM FOR THE CONGO MISSION has been launched.

15. *What has been done for the better preparation of candidates for baptism?*

Each candidate, as formerly, is enrolled in a catechumen (inquirers) class and is required to attend regularly for a period of at least four months, after which he is examined on the catechism and if his examination is satisfactory he is passed to what may be called the "Test Question Class," as he learns here as thoroughly as possible the principal doctrines of Christianity (not Presbyterian doctrines in particular, but the main teachings of the Bible on Salvation, Repentance, Faith and Works, etc.). In the meantime he must learn to read the Bible, must be a regular contributor to the church, must lead an exemplary life and must be able to show at least one other person that he has led to accept the gospel. After a course of from six months to two years, depending on the earnestness of the candidate, he may be baptized.

16. *What of the PROGRESSIVE PROGRAM?*

This movement was launched by the Mission in 1922, having for its objectives the raising of 180,000 francs within three years for the support of the native church, besides nearly all the objectives of the similar or analogous program in the home church, from which the idea grew.

17. *What might be said of the success of the first year?*

It was quite up to expectations on most of the objectives. Family altars were erected in homes where there were none before, contributions of the natives alone were more than double the joint contributions of missionaries and natives of the year previous, tracts were written and distributed, and a revival was inaugurated at Mutoto.

18. *What further can be said of the natives' attitude toward self-support?*

This feature is quite encouraging. In 1921 the natives and missionaries jointly gave twenty-one thousand francs. The contributions of the missionaries were afterwards separated completely from those of the natives in order to make proper comparisons, and the natives gave during 1923 the sum of 57,961 francs. This is four thousand francs more than double the

joint offerings of natives and missionaries for the year previous.

19. *Should our church, then, be discouraged at the apparent falling off of interest and indifference on the part of the natives?*

No more so than our pastors at home should feel called upon to relinquish their efforts because of the widespread indifference to the gospel, the encroachments of "modernism," the indifference to immorality and laxness in the observance of the Seventh Commandment as well as the Fourth, and the money-madness that seems to have become a part of our national life in America. By comparison, there are more encouraging features in the work of Christianizing the Congo than there are in Christianizing the centers of religious propaganda in Europe and America; we must redouble our efforts in Congo at this time, especially, before it is too late.

20. *What unanswerable argument is presented at this time for missions to Africa and the Congo?*

If we must use the native in increasing our own wealth, if we must export his products and import all the European vices that it is possible to import, should we not also import the gospel to counteract the evils and counterbalance what we take away from him?

21. *What can we do first?*

We can pray to the God of the Harvest to thrust out more laborers into his harvest, we can pray that he may use us, if not on the field itself, certainly in any other way possible.

22. *Can we do more than pray?*

Importunate prayer will lead us to see what can be done, will lead us to give of our substance toward sending men and women now waiting and ready to go, and may, as it did in the case of those who were first commanded to pray thus, to go in person. "We can do no more than pray until we have prayed, but we can more than pray when we have prayed."

23. *What prayer and blessing has Livingstone left as the heritage of all who take any part in the work of redeeming Africa's darkened millions?*

"May God's richest blessings come down upon him, be he American or Englishman or Turk, who will help to heal this open sore of the world."

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